1: Whiting E-5 (1936-1937) 1941
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beliefs about blood appear again to determine a facet of the yam-planting complex. It is believed that in the process of planting yams a man's blood becomes associated with the seed, and hence contaminates the produce. Thus, if a man should eat his own harvest, it would be equivalent to eating his own blood, and he would sicken and die. If he heeds the warning implied in this belief, he must have yams that are planted by someone else or go without them. Kwoma culture resolves the dilemma as follows: at the time of planting, a section of the garden large enough to produce sufficient yams for the planter's personal needs is set aside. He does not plant this section, but calls on a *brother* to do it for him. This provides a section whose produce will not be contaminated by his blood and which he may therefore eat with impunity. In return he plants a similar section in his *brother's* garden.

After the yams are put in the ground, nothing but weeding need be done until the sprouts appear. The women of the gardening group do this, bending from the waist rather than kneeling, and pulling the weeds with thumb and fingers. They keep the ground clear until the plants have a good start and then allow the weeds to spring up unheeded.

Soon after the yam sprouts have broken the ground, stringers must be provided to support the climbing vines. In preparation for this, men and boys cut lianas from the forest and split them into sections about the diameter of the little finger and about thirty feet long. They tie a loop formed by a half knot on the standing part on one end of each of these ropes and coil them into bundles. The women carry these bundles in their net bags to the garden, where the men hang the lianas by the loops from the branches of the denuded trees. To do this they use a long bamboo pole with a cross stick, lashed a few inches from the top to prevent the loop from sliding down the pole. The free ends of the lianas are pegged to the ground a few inches from each yam hill. Each hill is thus provided with a stringer, one end of which is attached to a branch and the other to a peg in the ground. Once every few days thereafter the men go over the garden and train the yam tendrils on the stringer. The gar-

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Mundik just after he had fled to our house for sanctuary after having been beaten and bound for attending the cult meeting associated with the second funeral feast. This ceremony is restricted to those who have received their keloids of manhood. Mundik, being a Yelagu, had not received these. A further reason for his being beaten was that he had killed his wife in a fit of rage and fled to Kwoma, his mother's former home, to escape being killed by his wife's relatives. The Kwoma shunned him and used his breach of cult rules as an excuse for expressing their feelings toward a person they believed to be a homicidal maniac. Had he not loosened the bonds on his ankles and escaped from the house in which he was imprisoned, he may well have been killed before the ceremony ended. See Chapter VI, page 144, and Chapter VIII, page 213.

578 Kumb and Kar came up in the evening. Their argument may be over as there is no outward sign of hostility.

578 February 11, 1937. The day before yesterday Tip came back. I heard Wof
231 talking. It seemed Marok and Chinuwa had gone to wash sago, and on the way back their dogs had fought; Wof's dog had been pretty well chewed up. Wof had been cross and wanted to know why Marok had not separated them. Awambaka had gone to Marok and told them that Wof was very cross. At this Marok's wife came and told Wof that they were not near the dogs, and Wof said that he wasn't cross but was making up stories. Then he chided Awambaka for talking. He told her that if she did this under other circumstances, it might cause a fight.

754 Last evening at dusk the gongs tolled, and at first they said that an old woman had been sick and that this announced her death. We heard excited shouting, and it turned out that a man had been seen sneaking behind someone's house, obviously looking for sunga (sorcery materials). They had grabbed spears and chased him, and he had run down into the "sac sac" (sago swamp). They neither caught him nor recognized him. Had they caught him, they would have speared him.

476 In preparation for making a slit gong, Yat obtained food and announced
534 a ceremonial work feast. He called the workers in the morning. First
[574] they went down toward the market place to cut a liana about an inch in diameter and twenty feet long. One of the men, in monkey fashion, climbed
[481] up a tree and cut the top with a big knife. This was carried into the
[313] garden by the side of the road toward Wemysbunkura. A log was cut to the
[284] desired length and shaped. A collar had been left on the pointed end of
[483] the log and in back of this the liana was tied--a single turn and half knot around the stocky part--and slipped down tight. The end of the liana was

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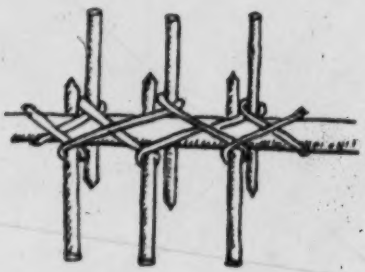
335 Method for binding rafters to ridgepole

[284]



Kwas nje, a room in which carved wooden images (sugilwas) are stored is made of cross rafters bound to the porch rafters. The room extends from the partition at the central post about 8 feet out, has a palm spathe floor and partition of uprights laced with maratta leaves. The outside cross beam is supported by split liana cord to the yi tow (ridgepole extension). The room is open on the end facing into the house.

7. Akí liri (e) (stringer) set and attached.

8. Akí warunkw (k)(cross trees between ridgepole and binder to hold cap) fastened.

9. Yi towí (g) (binder) attached.

10. Roofing. Palm spathes (ndofú) are most commonly used for roofing. Ndofoku fiju is preferred but less common and usually used for house tamberans

342 The leaves (4) are stacked one on top of another, butts and points alternating direction, folded in the middle over the palm spathe slat so that the new bundle slightly overlaps the previous bundle. The leaves are sewn with an

[412] [283] overhand back stitch-- the needle a sharpened hollow stick, the thread split liana. The slat to which the bundles are attached is made from a split areca palm trunk, about five feet long and one half inch square.

342 192 [284] a ongwé yiiu are slats fastened to the rafters with a figure eight lashing. The bundles are arranged but not sewn as above. They are left to flap. This is the most usual method of roofing for dwellings.

11. Process repeated for shé me (porch extension).

12. Porch cap constructed.

342 335 192 The partition of the inner room is made by setting uprights (either round or split, shéwoyé me, in the ground and lashing them to shé fayé (d) (plates) on the sides of the house and to a cross beam, kwas niame, which also serves as an inside floor joyce for the kwas nie (see 6 above). These partitioning uprights are spaced about 4 inches apart and lashed with split liana cord (fokw) on the ousside. On the inside the partitions are lashed with sago spathes (mbi) which are overlapped and lashed to the uprights with split liana cord.

A door (aomporirié) is made by a space left in the center of the partition, approximately 3 feet wide and 4 feet high. The door is encased by round sticks alternately parallel and upright to the ground and lashed with split liana cord.

342 353 352 Other finishing involves setting triangular shelves into corners here and there for storing pots. These shelves are about 3 feet from the ground. Under the kwas nie room floor, a couple of cross pieces are suspended from that floor joyce for storing spears, etc. The back porch is usually left unfinished.

342 [351] [352] Houses are usually built on flat ground and therefore a floor is not necessary. Sometimes coconut palm trunks are opened and flattened which serve as flooring. These would be found in houses raised above the ground, those that are built out of a hill, and some houses built on level ground.

The shingles are of sago fronds, attached to gross grids of split bamboo and lashed to the posts.

Tools

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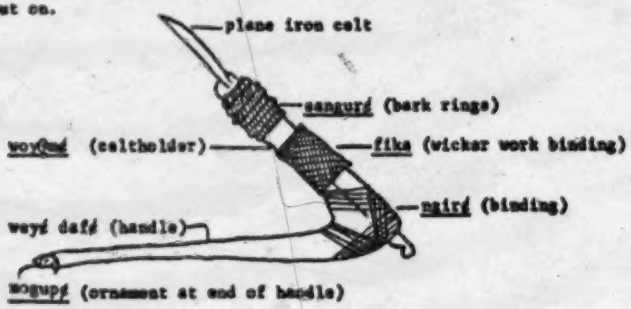
Adze (woye)

To make an adze, the celt holder (woyéwé) is shaped and split at the end. Preferred wood is wheté (pidgin, kwilé), but other wood is used. The handle has also been shaped and is made from any wood. A section is cut out, usually from a small tree where a small branch joins the larger or the main trunk, and is concaved to fit the slightly convex celt holder. A straight handle is preferred, but a slightly curved one is not disliked. The angle between the face and handle varies from about 50° to 70°. The iron celt (formerly stone) is slipped into the split in the celt holder. Bark rings (sangurí) which have been dried are slipped on from the top and forced down, holding the celt firmly in place. The wicker work is then woven into a sleeve and the handle is slipped into this. Hoops from prepared liana bark are also used to attach the handle to the celtholder. The hoop is measured to the collar of the celtholder by tying it in a half knot which is pulled tight. This is slipped off and the ends are tucked on either side of the loop until a twisted loop is formed four or five strands thick. The twists are laid carefully side by side, which causes the loop to thicken and therefore a lessening of the inner circumference so that the loop will jam when driven to the shoulder. When the handle has been attached, a final binding is put on.

[284]



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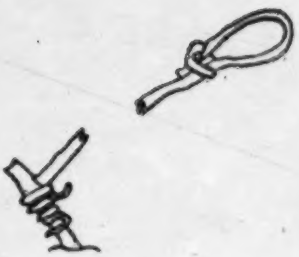
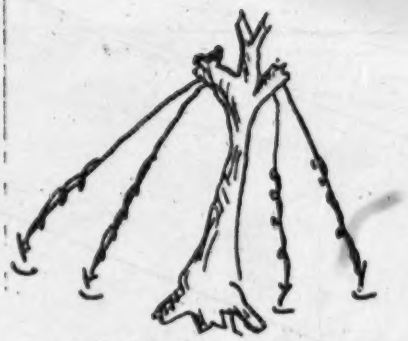


Split liana stringers



Split liana stringers and vines as attached to tree stumps

Names for descriptive parts of yams

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